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It has isolated a topic in which the public has a profound interest and given it a terminology which none but experts can understand. Recent as it is, its pathway is already strewn with dead books. It has desouled psychology. He insists that the only way of salvation is the out-of-door natural history standpoint and, in this work which is devoted to the psychological and biological significance of rhythm in the human organism, he collects many facts from normal and abnormal life that show a monthly periodicity. Reminiscence, he thinks, shows this type and he collects various cases. His work is evidently inspired by flies' noteworthy study of pathological phenomena which took its point of departure from the menstrual rhythm and its relations to the nasal organ. There are various other periods that Swoboda thinks he has established. Periodicity is a spontaneous tendency to repetition and certain *freisteigende* impressions in waking hours, in twilight reveries, in dreams, in the creativeness of artists and writers, in power to recollect, in the sexual life, in circular insanity, in conversions, conceptions, epileptic tendencies, moods in people subject to them, whom he thinks a class by themselves, all have a monthly rhythm. This is not very apparent in the relational life of association which is dependent upon the environment, but if we only had a method of measuring the spontaneities of mentation, he believes that his thesis would be abundantly demonstrated. All that can be said of it now is that it is an interesting and suggestive but by no means demonstrated doctrine which his book represents.

Proceedings of the Third Meeting of the American Philosophical Association, Princeton Univ., Dec. 29, 30, and 31, 1903, with the address of the President, *The Eternal and the Practical*, by PROFESSOR JOSIAH ROYCE. New Era Printing Co., Lancaster, Pa., 1904. pp. 142.

This pamphlet gives very brief extracts of many papers which must have made a very memorable meeting, and prints the address of President Royce on *The Eternal and the Practical* in full. After reading and rereading the abstracts it is very difficult to form any very clear idea of what many of them attempted to say. For instance, the paper of Spaulding on *The Establishment of Association in Hermit Crabs* is absolutely unintelligible although his topic is plain. The few lines on Sheldon's paper on *Intensity* convey no idea that the writer of this note is able to grasp. McAllister's experiments, Tuft's paper on *Moral Sense in British Thought*, and to a somewhat less extent, the contributions of Sewall, Campbell, Montgomery, Hammond and Creighton, no doubt in themselves luminous and valuable papers, cannot possibly have any lucidity to those who are compelled to depend upon these abstracts for their knowledge.

Einführung in die Philosophie der Reinen Erfahrung, von JOSEPH PETZOLDT. Vol. II. B. G. Teubner, Leipzig, 1904. pp. 341.

The most essential feature of this book is the attempt to carry through the thought that man is not a durable type but an organism in a very active stage of development. But the permanent condition of men, the author holds, can be developed in its main features and on its formal side, and thus only we get the basis of ethics, æsthetics, etc. Regularity consists in the sequence of development and the tendencies to stability are psychic. The question of a goal of this development and of its ethical, æsthetical and logical characteristics constitutes the most interesting part of this book. It seems to the writer of this note to rest on two contradictory assumptions. On the one hand it makes concessions to evolution and gives it a large sphere, but on the